

|| Shri Hari ||

## Way to be Free of Dependence

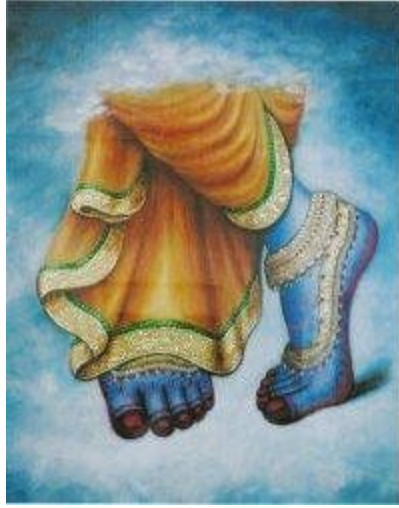
पराधीनतासे छूटनेका उपाय



**Swami Ramsukhdas**

|| Shri Hari ||

## Way to be Free of Dependence



tvameva mata cha pita tvameva  
tvameva bandhuscha sakha tvameva |  
tvameva vidyaa dravinam tvameva  
tvameva sarvam mama devadeva ||

## Swami Ramsukhdas

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## Way to be Free of Dependence



Everyone dislikes dependence. A dependent man does not gain happiness even in his dream –‘पराधीन सपनेहँ सुखु नाहीं’ (मानस १ । १०२ । ३) Though being so, man desires pleasures from others, he wants honor from others, he desires praise from others, he desires gains from others - this is such a surprising thing !

He who desires pleasure, relaxation, gains from a thing, person, incident, state, etc., will have to become dependent on them. He cannot escape it, whether it be Brahma or Indra or anyone else. I go to such an extent that even God cannot be saved. He who wants anything from anyone, will most certainly become dependent.

The one who desires God, will not become dependent; because God is not some other. *Jeev* (embodied soul) is veritably an *ansh* (fragment, fraction, element) of God. But due to desiring other things besides God, it becomes dependent; because besides God there is no other thing that is

ours. It is only due to not desiring other things, that the desire for God is aroused. If there remains no want of other things, then God will be realized.

If there is any desire at all, it is an indicator of impoverishment. Therefore why are you unnecessarily inviting poverty? If you wish to be happy, then don't desire pleasures from others. Simply get rid of this account from within that - we will gain something from others. Nothing can be done by others. Can a person who desires something from others be saved from becoming dependent on them? Can he become free and independent? Therefore firmly resolve, that we will not desire anything at all. We will even not desire anything at all from God.

He who assumes his dependence on the things that arise and are later destroyed, how can he be happy? As he himself is not the kind to arise and perish. The 'swyam' (self) is imperishable (eternal). There is one another exceptional point, that he who wants from others, is infact not entitled to those things. He is not at all deserving of those things. Just as, he who wants respect, is not worthy of respect. He who is deserving of respect, will not desire respect. If you look towards this then in the eighteen 'Akshohini' army, in which there were *Kshatriya* and more *Kshatriya*, and Lord *Krishna*, though Himself being a *Kshatriya*, becomes Arjuna's charioteer, and leads his horses. Now isn't this a condemning task! Is leading the horse any great work? Is it any respectable work? But He was not ashamed to do such a menial task. How is one to know whether He is worthy of respect and honor? First and the foremost *Bhisma* blew the conch, In the *Kaurava* army, and in their own army, Lord *Shri Krishna* was the first to blow the conch! The reason being that the main person in the

*Kaurava* army was *Bhismaji* and the main person in the *Pandava* army, was Lord *Shri Krishna*.

He who desires honor and respect, becomes a slave to that honor and respect; rather, he is not worthy of that honor and respect at all. He who desires disciples, he becomes a slave to those disciples, and is not at all a Guru. He who desires wealth, is a slave to that wealth, and is not at all an owner of that wealth. Therefore one should remove the desire for wealth from one's mind.

It has been said for the '*jeevatma*' (embodied soul) –

‘ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुखरासी ॥’ (मानस ७ । ११७ । १)

*Ishvar Ansh Jeev Abinaashi, Chetan Amal Sahaj Sukh Raashi*

(*Manas 7/117/1*)

**Meaning** - Himself being an *ansh* (part) of God, is eternal, sentient, conscious and full of knowledge, pure, and naturally blissful.

And for *Brahma* it has been said –

‘व्यापकु एकु ब्रह्म अबिनासी । सत चेतन घन आनंद रासी ॥’ (मानस १ । २३ । ३) ।

**Meaning** - This '*jeevatma*' (embodied soul) is an obvious incarnate, an '*ansh*' (fragment, element, part) of that *Brahma*, Who is an embodiment of Bliss.

The same definition have been used for both. Even though it is so, then too, '*Jeev*' desires base things, this is such a disreputable thing ! His position is so great ! He has so many entitlements ! He is so very significant

and great ! But he desires lowly things, and becomes pleased on getting those things and considers himself to be reputable by having those things ! Where has his brains disappeared ? If you have any doubts regarding what is being said, please ask.

**Questioner** – *There is no doubt whatsoever, but the kings-great men who are seen in front of us ..... !*

**Swamiji** – That which is seen is perishable and temporary. You tell me, is there anyone here that you see that is imperishable and eternal ? You only see in front of you the perishable and destructible. The body, senses, mind, intellect, money-wealth, kingdom, post-position, entitlements and whatever is seen, even if Indrasan is seen, it is all perishing.

**Question** – *Maharajji ! The company and associations have an influence ! There is no one that we see, who does not desire honor and respect !*

**Swamiji** – I tell you, simply accept. Why even look towards others ! You can only say this when you feel hungry on seeing someone eating food ! If you are affected by seeing others, then, you should feel hungry and thirsty on seeing someone eat or drink, and you should not feel hungry or thirsty, on not seeing someone eat or drink.

भेड़चाल संसार है, एक एक के लार ।  
भिष्टा पर भागी फिरे, कैसे हो उद्धार ॥

This is all herd mentality, that if the other wants, then I will want. If

someone else goes to hell, then will you too follow him ! Is this humanity ?

Do you see or not, that he who desires honor and respect, how much is he respected, and he who does not desire honor and respect, how much is he honored and respected ? He who does not desire honor-respect, wealth, he who desires nothing whatsoever, can he ever be dishonored ? 'जिनको कछू न चाहिये, सो साहनपति साह' People bow their heads in front of them !



Lord Shri Ram says to *Hanumanji*, you are the lender, while I am the debtor, you make me sign a slip saying - 'I owe you' ! He who takes, but has nothing to give in return, he only signs an 'I owe you' note. Lord says 'O' *Hanuman* ! I am totally incapable of repaying your debts. I am eternally indebted to you. Now what is the reason that he is indebted ? God gives a clear answer to this question -

मदङ्गे जीर्णतां यातु यत् त्वयोपकृतं कपे ।

नरः प्रत्युपकाराणामापत्स्वायाति पात्रताम् ॥

(वाल्मीकि. उत्तर. ४० । २४)

Let me be indebted to you for your benevolent acts, for the favors you have done to me. I am not intending to be free of debt. I want to be eternally indebted to you. Because he who want to pay off the debts for favors received, wishes that the other person undergoes some adversities, then, he will be able to grant him some favors, and be of some aid to him. To be of aid when the father throws you out of the house, the wife is taken away by a demon, there is no other support left, etc. ! In other words, Lord Ram is saying that let no adversity ever come to you, and may I ever be indebted to you ! In this way, if there is no desire whatsoever in the mind, then God becomes indebted to you ! In order to serve Lord Ram, Lord Shankar took the form of Hanumanji, now why would he do so ? He thought that there can be no one equal to a monkey, when it comes to serving; because he desires neither 'roti', nor clothes, nor house; he wants nothing at all. He eats leaves, lives on trees, and has no need for clothes ! He does even the most menial and easy task and even the most heroic and huge tasks for Lord Ramji, and takes nothing in return.

When many fainted in the hands of the demons, *Jaamvaan* was the first to become conscious. The moment he became conscious, he asked whether *Hanumanji* was alive or not ! He did not ask whether Lord Ram was alive or not. What an exceptional point this is ! If *Hanumanji* is alive then everyone will be safe and remain alive, there is no need to worry. In this manner, everyone's life was dependent on *Hanumanji*. But let me also tell you his weakness ! When *Hanumanji* went to get the *Sanjivani*, at that time

he praised his own power and strength, that I will bring it back in a jiffy –

‘चला प्रभंजन सुत बल भाषी ।’ (मानस ६ । ५६ । १)

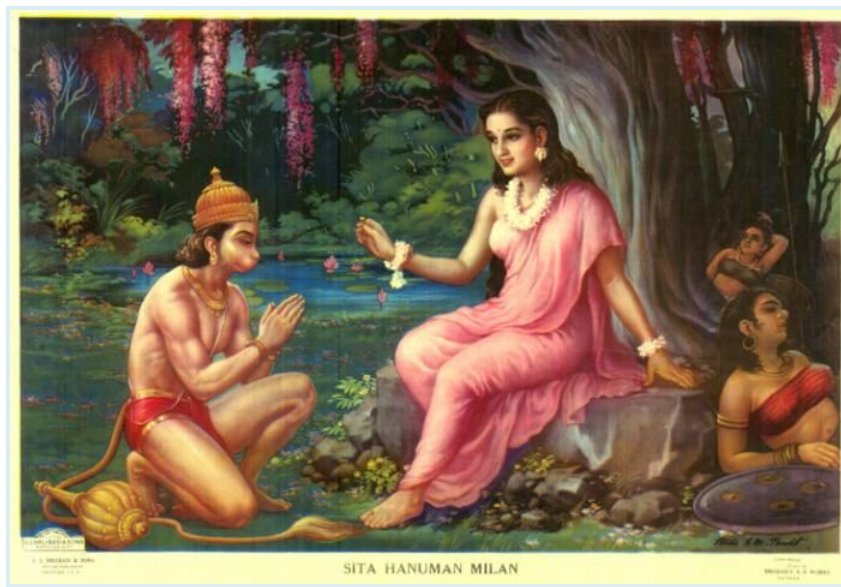
**Meaning** - Assuring the Lord of his own might, the son of wind-god departed.

What happened as a result of this ? At night he felt thirsty, and he was cheated by the Demon *Kaalnemi*. Then he could not find the *Sanjivani*, and when he did bring the *Sanjivani*, he was shot down by *Bharatji's* arrow ! But during the day, he lit fire to Lanka, at that time he did not feel thirsty ! What is the reason behind this ? When he went to *Lanka*, he first remembered *Raghunathji* –

‘बार बार रघुबीर संभारी’ (मानस ५ । १ । ३) ।

Baar Baar Raghubira sabhaari

**Meaning** - Invoking the hero of Raghus line again and again



When *Hanumanji* goes to meet *Sita mataji*, he feels hungry seeing the

fruits on the tree. The moment a child sees the mother, he feels hungry ! And the mother too thinks about feeding the child something or the other. Mother Sita thought, that he is a child, some demon will eat him up ! therefore she said - 'No my 'child, the demon will devour you !' To this Hanumanji said - Maa! I am not afraid of the demons ! If you are pleased and think it is OK, then I will eat that fruit-

‘तिन्ह कर भय माता मोहि नाहीं ।  
जो तुम्ह सुख मानहु मन माहीं ॥’  
(मानस ५ । १७ । ५) ।

tinha kara bhaya mata mohi naahi,

jau tumha sukha maanahu mana maahi (Manas 5/17/5)

**Meaning** - Mother, I am not at all afraid of them, only if I have your hearty approval.

Even if one wants to eat fruit, let it be to please the Maa ! Maa said, son ! Remember the Lord *Raghunathiji* and eat the sweet fruits -

‘रघुपति चरन हृदय धरि तात मधुर फल खाहु’ (मानस ५ । १७)

Raghupati charan hredey dhari taat madhur phal khaahu (Manas 5/17)

**Meaning** - Please, go, my son, and enjoy the luscious fruit with your heart fixed on Shri Ram's feet.

*Hanumanji* ate the fruit and also thrashed and smashed the demons thoroughly.

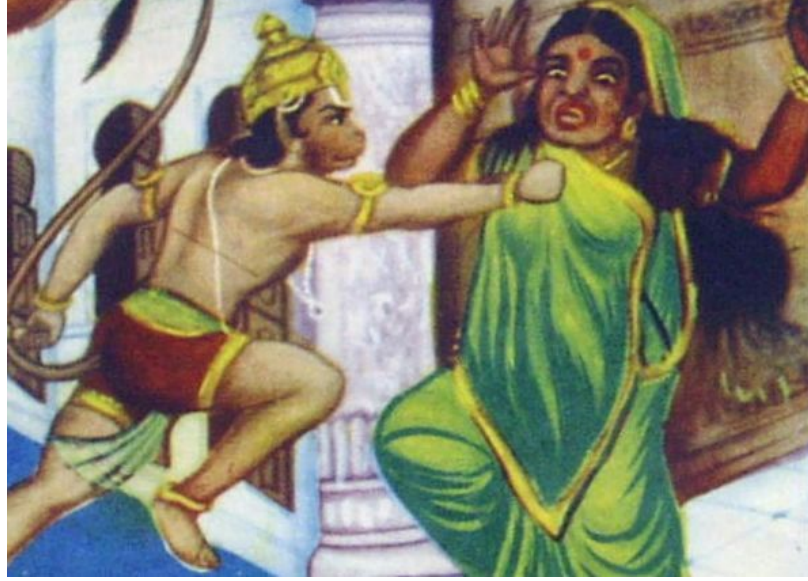
When *Hanumanji* entered *Lanka* hidingly, one of the female guards

saw him, and stopped him. *Hanumanji*, gave her a blow with his fist. The female guard was sincere in her duty, is it any kind of justice to have beaten her ? It is a duty of a guard to prevent an unknown person from entering. I had heard one thing about *Shri Gangasinghji Maharaj*, the king of *Bikaner*. One time wearing ordinary clothes he goes to the guard, and said to let him in. The guard refused to let him in. The king took out Rs 2 and offered it to the guard, and said to let him in. The guard slapped him very hard ! and he quietly retreated and went away. In the morning he called the guard and said 'Oh! do you always slap this hard? The point is that the guard is entitled to do so. Even *Gangasinghji* could not say anything at all, that how could you slap like this ? The thought came to his mind that such an honest person, should be given a good post; I have made a mistake that such a man has been given an ordinary job of being a guard ! But, what was the reason that *Hanumanji*, gave a blow to the '*Lankini*' (female guard of Lanka) ? The *Lankini* said that I devour (my food is) any robbers and thieves -

‘मोर अहार जहाँ लगी चोरा’ (मानस ५ । ४ । २)

mora ahaara jahaan lagi chora (Manas 5/4/2)

**Meaning** - Every thief hereabout is my food



Now, if the thieves are your food, then why did you not devour and make a meal out of Ravan, who stole Sitaji? It is due to this that *Hanumanji* gave her a blow with his fist. He gave such a hard blow that her face began to bleed, and she said, today I feel pleased! –

तात स्वर्ग अपवर्ग सुख धरिअ तुला एक अंग ।  
तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥  
(मानस ५ । ४)

Taat svarga pabarga sukha dharia tulaa eka amga  
tul a taahi sakala mili jo sukha lava satsanga (Manas 5/4)

**Meaning** - In one scale of the balance, dear son, put together the delights of heaven and the bliss of final beatitude; but they will all be outweighed by a moment's joy derived from communion with the saints.

The reason being her sight was not on her body, rather it was on the benefits that were to be realized through 'satsang'.

नारायण !      नारायण !!      नारायण !!!



- From the book in Hindi 'Swaadheen Kaise Bane?' by Swami Ramsukhdasji

**To read in Hindi - visit**  
**[www.satcharcha.blogspot.com](http://www.satcharcha.blogspot.com)**  
**Nov 2 - 5, 2015**

*A Note to the Reader*

*The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original book entitled 'Swaadheen Kaise Bane ? ' in Hindi.*

## **WEBSITES:**

**ENGLISH:** [www.swamiramsukhdasji.net](http://www.swamiramsukhdasji.net)

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